1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

THE ROUND OF LIFE

THE economic, ceremonial, and social practices which 512
have been described provide a framework within which members of the tribe move. But the full reality is something more. The individual pauses to enjoy the result of his efforts, seeks to earn the good opinion of his neighbors, pays visits to his friends, and attempts to find satisfaction and laughter. His days are filled with many minor adjustments to other human beings. And all these responses are guided by a body of understandings and etiquette.

CAMP LIFE AND ETIQUETTE

Every encampment of any size, especially when there is any 625•
suspicion of danger, has a guard at night. The lookout "is not especially chosen. It is just anyone who feels like it and is willing to do it. There is no organization about it." When information 202
concerning the enemy's movements demands that near-by groups of tribesmen be notified, "fast runners are sent" with the message. If the distance is great, the messenger rides a horse, [492]
because "horses are hardier and don't get hungry or thirsty [825]
soon."

When the people move from a camp site, certain precautions 484
must be taken:

> The fire pit is covered up neatly, and the brush beds are gathered up and put in a neat pile. They say that, if you leave the camp just as it was in use and simply pick up your blankets and go, the coyote, the crow, and other harmful [825]
> animals and birds may come and urinate or defecate on the place. Then, because everything is arranged just as it was when it was occupied, the person it belongs to will be affected wherever he is.

A different reason for the care taken in breaking camp was offered by another informant:

> When moving camp, the mattresses of grass, leaves, and branches are brought [765]
> together and put all in one pile. The beds are not left as they were when they [513]